233 with the movement toward a cash economy, this has changed.
178
[465] The shepherd receives 8 to 10 piasters for each head of sheep which he tends. The Bedouins who have taken up farming can spare none of their family for sheep-herding chores. If he
• [497] can afford it, during the dry season, a Bedouin may ship his sheep to the Nile Valley by train at 12 piasters per head. But the government will not accept sheep for shipment unless they are accompanied by a shepherd. The role of shepherd has become a very specialized one in the al-Qasr area. Few
[554] of the al-Qasr Bedouins are shepherds, and the role is reserved for the poorer men without land.

241 Plowing in the garden area is done by hand. Usually,
407 the plow is pulled by a donkey but occasionally, if one can
492 afford it, a camel or a horse will be used. A man and his
[462] sons handle all of the agricultural chores with the exception
178 of the winnowing process which the women do. Traditionally,
241 barley was threshed by camels plodding on it. The Bedouins say
492 that this is the best way because the soft feet of the camel do not crush the kernel. Now, however, very few men can afford
[407] a camel. Threshing is done with a heavy wooden sled pulled by
241 a donkey or a horse. Tractors, when available, are used for
407 agricultural plowing in the southern barley zone. This zone,
434 during the year 1963, also became important for raising water-
433 melons (batiikh), and this product figures to be an excellent cash crop for al-Qasr. Melons and barley can bring high profits

685 such, deviates from the normal pattern of cases dealt with by the cus-
627 tomary law in the conventional way. The men selected by the Geneishat
695 included, in addition to Rabbu and his father Hakim, Shei'eb and his
613 three brothers, Hakim's cousin Samsoun and his four brothers and Hakim's uncle Sheikh Qudura and his sons. The date of the oath was set for June tenth. Two days before, the two parties involved in the dispute invited a number of the important people of other tribal segments in the area to [492] be witnesses to the oath. All involved started to travel to the tomb of [494] Sidi Dnain, some on donkeys, others by bus or train. At six o'clock on [497] the morning of the oath everybody gathered in the courtyard outside the [708] tomb of the saint. The granddaughter of the saint works as a mediator [787] between the spirit of her grandfather and his followers announced that [796] the saint was ready for the oath and everybody went inside preparing for the oath. Before the oath was taken the Geneishat asked Hakim if his son and the fourteen men they had chosen were present and Hakim said they were. Since the Geneishat were from a different tribal segment and lived outside the area, they had no personal knowledge of most of the men who were to take the oath. Knowing the reputation of Hakim they [212] asked the men to present their identification cards to check them against [749] the list they had. At that time Hakim said that some of the men didn't have identification cards because they had not applied for aid from the World Food Program. Then the Geneishat demanded that those without cards should be identified by members of other tribal segments who had come as witnesses. Hakim refused and then admitted that one of the men was absent and that he had put another in place of him. But when the Geneishat learned that the one to be absent was Sheikh Qudura, they insisted that